

Among
the
Koniags
of
Alaska
the
bodies
of
dead
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were
cut
up and
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Assimila
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tion of
human
victims
to
the
corn.

Beliefs and practices of this sort are by no means confined to agricultural peoples. Among the Koniags of Alaska "In ancient times the pursuit of the whale was accompanied by numerous superstitious observances kept a secret by the hunters. Lieutenant Davidof states that the whalers preserved the bodies of brave or distinguished men In secluded caves, and before proceeding upon a whale-hunt would carry these dead bodies into a stream and then drink of the water thus tainted* One famous whaler of Kadiak who desired to flatter Baranof, the first chief manager of the Russian colonies, said to him, ^f When you die I shall try to steal your body/ Intending thus to express his great respect for Baranof. On the occasion of the death of a whaler Ms fellows would cut the body Into pieces, each man taking one of them for the purpose of rubbing his spear-heads therewith. These pieces \vere dried or otherwise preserved, and were frequently taken Into the canoes as talismans/'

To return to the human victims whose ashes the Egyptians scattered with wlnnowing-fans,² the red hair of these unfortunates was probably significant If I am right, the custom of sacrificing such persons was not a mere way of wreaking a national spite on fair-haired foreigners, whom the black-haired Egyptians of old, like the black-haired Chinese of modern times, may have regarded as red-haired devils. For in Egypt the oxen which were sacrificed had also to be red ; a single black or white hair found on the beast would have disqualified it for the sacrifice.³ If, as I conjecture, these

hum the growth of
 an the crops — and the winnowing of
 sacr their ashes seems to
 ifice support this view—red-haired
 s victims were perhaps selected
 wer as best fitted to personate the spirit
 e of the ruddy grain. For
 inte when a god is represented by a
 nde living person, it is natural
 d to that the human representative
 pro should be chosen on the
 mot ground of his supposed
 e resemblance to the divine original.

¹ Ivan Petroff, *Report on the* on it." See H. J. Holmberg, "
Population. Industries and fiber
Resources of die Volker des russischen
Alaska, p. 142. The account of Amerika,"
 seems to *Ada Societatis Sdentiarum*
 be borrowed from H. J. *Fennicae*,
 Holmberg, who iv. (Helsingfors, 1856) p. 391.
 adds that pains were taken to ² Above, p. 97.
 preserve ³ Plutarch, *his et Qsz'rts*, 31 ;
 the flesh from decay, *' because Hero-
 they dotus, ii. 38.
 believed that their own life
 depended